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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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GOLDMANN CALLS FOR NEW LOOK AT GERMANS... BUT DE GAULLE SAYS:

DON'T TRUST GERMANY

Paris-Bonn Tensions Bared By Attitudes To Israel

By M. J. NURENBERGER

JERUSALEM, (CJN) - On the very day that a momentous call for Jews to bury the hatchet with Germany was issued here by a leading spokesman for world Jewry, the Israeli newspaper "Maariv" published an exclusive interview in which General Charles de Gaulle reportedly cautioned Israeli Premier Eshkol against putting too much confidence in the West German government and people.

Dr. Nahum Goldmann, addressing the opening session of the World Jewish Congress's international meeting in Jerusalem's Bet Haam (where Adolph Eichmann stood trial three years ago), told delegates from Jewish communities of 27 countries, including representatives of the Canadian Jewish Congress, that the West German government had now proven its goodwill.

Dr. Goldmann, who is President of the World Jewish Congress and of the World Zionist Organization, also urged universal Jewish acceptance of the new generation of Germans as no more anti-Semitic than any other of the world's people.

STARK CONFLICT OF SENTIMENT

And as this momentous call for a change of heart toward Germany was going forth, Israelis were called on to ponder the basic bona fides of the former nemesis of Jewry by a statement attributed to one of the major heroes of the dark days of German terror, General de Gaulle appearing in Israel's largest circulation daily paper.

According to the "Maariv" report, the French President allegedly told Premier Eshkol:

"Remember, the Germans are essentially soldiers and merchants.

"In peacetime they are merchants only, and any action on their part vis-à-vis Israel or the Jews should not be regarded as a friendship gesture but as a business investment."

Diplomats interpret de Gaulle's sobering assessment at this time of the German national character, and the motivations of German behaviour on the international scene, as proof of tension lurking beneath the seemingly sweet facade of relations between West German Premier Ludwig Erhard and French leaders.

It is also being taken as a reminder to the Jewish people not to regard the Paris-Bonn entente as anything more than a marriage of convenience that could erupt in divorce the moment Erhrad were to double-cross de Gaulle.

JEWISH MEA CULPA

The appeal issued by Dr. Goldmann in the teeth of this warning, attributed to de Gaulle, derived a measure of its force from his conviction that world Jewish leadership, "including myself", had failed European Jewry in its hour of direst need.

This "mea culpa" provoked one of the most moving moments of the international conclave's deliberations.

Dr. Goldmann also warned against the resurgence of Nazi sentiment the world over, including Canada, and termed neo-Nazism "a new world conspiracy".

TRUE POSITION OF SOVIET JEWS

The meeting, one of the most important and most representative world Jewish assembly in recent years, also heard Dr. Goldmann strike a cautionary note on the question of Soviet treatment of Jews.

He said that the Jewish problem in the Soviet Union ought not to be exaggerated on account of the present Soviet regime's unfriendly policy toward Jewish cultural and religious life within its borders.

No physical danger threatens Soviet Jews, he maintained, though their spiritual and cultural lives as Jews is unquestionably the target of a concerted campaign of extermination.

Dr. Goldmann expressed the hope that Soviet policy may change for the better in response to favourable developments in Poland, Rumania and Hungary where Communist governments have recently shown themselves disposed to be friendly to Jewish cultural aspirations.

RELIGIONISTS LESS GUILTY

Commenting on Dr. Goldmann's "mea culpa" regarding the efforts of world Jewry during World War II to come to the rescue of their beleaguered European brethren, Rabbi Mordecai Kirshblum, President of the Religious Zionists and member of the executive of the World Jewish Agency, told The Canadian Jewish News:

"I subscribe to the 'mea culpa', but must say that traditional Jews and their organizations were less guilty, as we religious Jews never accepted the passive war role of American Jewry".

IT'S SETTLED: AMEND THE CODE

By L. D. ABRAHAMS

It is now official: No prosecutions of hatemongers are to be made by the Ontario Attorney General's office until teeth are put into the Criminal Code first.

The July 8th meeting between Jewish leaders and Attorney General A. A. Wishart, just as The Canadian Jewish News was going to press, achieved its main objective, to resolve the uncertainty, and hence the inevitable short tempers, over whether hatemongers were going scot-free through official apathy and disinterest or through the impotence of the law itself.

The way ahead is now clear. The Criminal Code must be amended.

And what are the prospects for that like?

"Good" is the general consensus among the delegation that met with the Attorney General.

"I am quite satisfied that Mr. Wishart is thoroughly sincere in his approach to the whole matter," J. S. Midanik told The Canadian Jewish News afterwards.

On July 9th, an official statement was issued jointly by Mr. Midanik and Sydney M. Harris, Q.C. on behalf of the National and Central Region Community Relations Committees of the Canadian Jewish Congress.

It said that the meeting served to "buttress the opinion we have had for some time, an opinion confirmed by eminent legal counsel prominent in the practice of criminal law, that the present laws are insufficient to prevent the distribution of hate literature, a view also affirmed by Magistrate C. O. Bick, Chairman of the Metropolitan Police Commission, in a recent statement he issued."

The official release also drew attention to the fact that public opinion had proved itself a potent force in getting the law changed in a similar situation previously, namely, when there had been a public outcry against crime comics. Legislation had been introduced successfully to curb these.

"We and many others regard hate propaganda as at least as injurious and offensive as crime comics," said the official release, "if not more so, and certainly as properly subject to similar sanctions."

MANNY ROTMAN

John R. Devor, Chairman of the Morris B. Kaufman Negev Dinner is pleased to announce that Mr. Manny Rotman, President of the Jewish National Fund, Central Region, will be participating as Co-Chairman of the Executive Board for the Morris B. Kaufman Negev Dinner.

Germany's Sick Army

BONN (JCNS) — Germany's new army is not very different from the previous one so far as the prevalence of antisemitic "jokes" is concerned.

This is the gist of an article in "Druck und Papier", the official organ of the Union of Printing Workers, which quotes the experiences of 18 young trade unionists who have served in the Bundeswehr in recent years.

According to these informants, officers and other personnel in charge of training frequently "spice" their orders with antisemitic "jokes" and remarks. "Druck und Papier" quotes some of the more widely used expressions:

"You synagogue desecrator!"; "Shut up, we are not in a Jewish school here!"; "You are wearing your cap like a Jew-boy!"; "Come on, hand me a couple of Jews — the fire is going out!"; "If I had been in charge, I would have hanged so many Jews along the streets that I could walk from here to Tel Aviv in the shadow of their corpses."

The journal's young informants said they had been afraid to report these incidents lest they be subjected to excessive drill and other discriminatory treatment.

Hungary Honors Herzl

BUDAPEST, (CJN). — For the first time in many years the Hungarian authorites have permitted the Hungarian Jewish community to pay tribute to the memory of Theodor Herzl, the founder of modern Zionism, born in Budapest.

In an almost complete reversal of policy, the Foreign Ministry went several steps further and was itself represented at a ceremony marking the 60th anniversary of the death of Herzl. His representative at a memorial gathering arranged by the Board of Deputies of Hungarian Jews was Ferenc Csaba, the deputy chief of protocol.

Addressing a gathering in the hall of the Jewish Museum, after placing a wreath on a memorial tablet, Endre Sös, president of the Hungarian Board of Deputies, said that Hungarian Jews were joining world Jewry in commemorating this anniversary.

"It was Hungarian Jewry that presented the Jews of the world with this historic Jewish man," declared Mr. Sös. "Here was the beginning of his epochal road."

Another wreath was laid by the Israeli Charge d'Affaires, David Giladi, who recalled how Herzl laid the path to the Jewish State and spoke of world Jewry's indebtedness to Herzl and his work.

After the ceremony Mr. and Mrs. Sös gave a coffee reception for the guests, who included the Chief Rabbi, Dr. Imre Benoschofsky; the inspector of the Budapest Jewish community schools, Dr. Istvan Weiss; representatives of all the leading rabbinical authorities and communal organizations and members of the staff of the Israeli Legation.

Study On Soviet Jews

A powerful new light has been beamed into the murky confusion of the Soviet Union's policy toward its Jewish citizens with the appearance in Geneva of a 43-page study of the subject.

The study is by a group of lawyers whose competence and authority is officially recognized by the United Nations, the International Commission of Jurists, and it appears in the summer issue of that body's journal which was not available in Toronto at press time.

The following is an analysis of its contents from the New York Times:

The International Commission of Jurists said that Jews were being used by Moscow as "scapegoats" to divert attention from widespread "capitalistic corruption" in the Soviet Union.

In a 43-page study of "economic crimes in the Soviet Union," the commission's staff noted that the

SEE ANALYSIS OF SOVIET JEWISH POSITION By DAVID LEVY page 6

Soviet press placed a "thoroughly disproportionate emphasis" on Jewish defendants.

An "insidious and sometimes subtle propaganda campaign has been directed against the Jewish people of the Soviet Union," the

(Continued on Page 8)

• Commentary •

By M. J. Nurenberger

The Intellectual And The Jewish Community

I recall, a year or so ago, comments I received — some complimentary, some less so — after I discussed the neglect and complete rejection of the intellectual in our North American Jewish community. At that time, a leader of the American Jewish Congress welcomed my comment. Some well meaning philanthropists, were critical. One of them asked: Who ever kept Jewish intellectuals from entering Jewish community leadership?

* * *

To a certain extent, my philanthropist-friend was right. On both a local basis and a continental level, Jewish community leadership is not restricted to anyone. But, is the makeup of the present Jewish community-organization always attractive to one whose chief concern and interests are in the realm of the spirit?

* * *

First, it seems to me that the over-emphasis on fund raising not only prevents the man of esprit to enter the arena; it also may hurt the cause of fund raising itself.

Very often, reading the redundant statements which continually repeat what Mr. X. had to say about this and the other, I can sympathize with some intellectuals, poets, writers, teachers who ignore this sort of public relations. I sincerely believe that this cliche writing of Jewish news about organizations reveals very little of Jewish activity. By the time these stories reach us through various public relations outfits, they appear diluted of the essence, and what is stressed is the name of this or the other do-gooder.

* * *

I remember a talk I once had with a well known hasidic rabbi of Brooklyn. He said: I am convinced more than ever that some of our best Jews, even those who are profound believers, somehow doubt they will be rewarded in the world to come. Whenever they contribute money for charity, they demand immediate return — in the form of exaggerated publicity.

* * *

Again I declare my admiration for those who always are ready to help. But I honestly wish our philanthropists would realize that, without conquering the intellectual elite for leadership, or at least active interest in Jewish community affairs, those who speak of the vanishing Jew in North America have a case.

DENY ESHKOL — BEN-GURION RIFT

LONDON (JCNS) — Reports of a clash between Israel's Prime Minister, Mr. Eshkol, and his predecessor, Mr. Ben-Gurion, and of a power struggle within Mapai, have been denied by Joseph Almogi, the Minister of Development and Housing and one of the party's most powerful figures.

On a 10-day visit to Britain, he told a reporter in an exclusive interview that there were many in Israel who were trying to divide Mr. Ben-Gurion and Mr. Eshkol.

"In fact, however, there is no such thing as Ben-Gurion versus Eshkol or vice-versa", Mr. Almogi declared. "Eshkol was Ben-Gurion's own choice for the premiership, a choice supported unanimously by the whole party, and they also happen to be very close friends. Since he took over, Eshkol has repeatedly described his Government as a continuation of the policies of his predecessor. On the other hand, in a movement such as ours, there have been, and always will, be differences of opinion on some issues. In a regime such as ours this is only natural."

Denying a report that he and some other members of the Cabinet — including Shimon Peres and Moshe Dayan — had been critical enough of Mr. Eshkol to cause him to threaten to resign, Mr. Almogi stated that the new Lavon controversy, which was not a matter for the Government anyway, had not been taken up on any official level.

"The matter may, or may not, be raised either with the secretariat of Mapai or at the party convention in October", he added.

Asked whether there was a likelihood of Mr. Ben-Gurion returning to the Government, he replied: "No one knows, it depends entirely on Ben-Gurion himself."

Mr. Almogi, who is a former general-secretary of Mapai and its chief election strategist, said that as soon as Mr. Eshkol returned from France the unity talks with Achdut Avoda would be resumed. "We are aiming at a federated structure which will ensure complete unity of action while enabling each party to retain its identity".

KNESSIA GEDOLAH TO MEET IN ISRAEL

Thousands of Orthodox activists from all over the world are to participate in the 5th World Congress (Kneisiah Gedolah) of the Agudath Israel World Organization which opens in Jerusalem on July 22nd in Jerusalem's huge Convention Hall. The conclave is due to last for ten days. Delegates will deliberate on current issues and review the movement's policies in Israel and in all world centres. A diwide gathering tendered by the distinguished Torah authorities who comprise the "Moetzes Gedolei Hatorah", the Council of Torah Sages.

The last World Congress of Orthodox Jewry took place in Jerusalem ten years ago. Preparations are now proceeding at full speed to mobilize the largest worldwide bathering tendered by Orthodoxy since the end of World War II.

Jabotinsky Tributes

JERUSALEM (CJN) — President Shazar led a multitude of Jerusalemites last week to pay tribute to the memory of Vladimir Jabotinsky and his wife Johanna, whose remains lie in state in the Independence Park here.

Earlier, the Knesset held a special session during which the Speaker, Mr. Kadish Luz, paid tribute to Jabotinsky. He told a packed house that he would speak only of the "earlier part" of the life of this "great man" and would not touch on the latter part because it still aroused bitter controversies.

Jabotinsky's return to Jerusalem, he said, should put an end to Zionist enmities and outdated fratricidal hatred and help former antagonists to co-operate in the bulding of the state in freedom and democracy.

All public and private buildings had flags at half-mast for the reinterment ceremony.

Toplesses Out

TEL AVIV (JCNS) — A police spokesman has warned that any woman appearing on an Israeli beach in a topless swimsuit will be arrested and charged with "indecent exposure."

A number of topless swimsuits have already been sold in Tel Aviv, but an angry crowd in Allenby Street has forced a dress shop to remove display models of dummies wearing topless suits and dresses.

ISRAELI VIOLINIST IN MOSCOW: Ending his visit to Moscow on July 20 is Tsvi Haftel (left), Manager of the Israeli Philharmonic Orchestra, shown here being welcomed as a guest in Moscow's House of Friendship by Professor Yakov Flier, prominent Soviet pianist. The picture was sent this week directly to The Canadain Jewish News by the Soviet feature service "Novosti".

NOW EXCLUSIVELY IN THE CANADIAN JEWISH NEWS

HERBLOCK

A double-barrel bonus for readers of The Canadian Jewish News begins with this issue. World-famous cartoonist Herblock (Herbert L. Block) and world-quoted columnist Leonard Lyons make a joint debut in this paper to keep its growing circle of readers amused, amazed and informed on the world scene.

LEONARD LYONS

Dateline: NEW YORK

By Trude Weiss-Rosmarin

LIVING IN JEWISH SIN

The Rabbinical Court of the Rabbinical Council of America, the organization of English-speaking Orthodox rabbis, has announced the establishment of a central registry of "all marriages, divorces and other pertinent facts of Jewish family life in the United States".

Described by Rabbi Bernard Twersky, secretary of the Rabbinical Court, as a "pioneering adventure" of sociological and statistical import and help to "researchers and sociologists," the registry is in fact, the instrument, projected by the R.C.A. President, Rabbi Uri Miller, for preventing "intermarriages" between children of halachically valid unions and of parents living in "Jewish" sin.

Almost a year ago Rabbi Miller warned: "It may become necessary to have a very careful investigation of the bride's or groom's family before an Orthodox rabbi will be able to perform an 'intermarriage' between an Orthodox and a Reform Jew."

While last year, no aspersion was cast on the Jewish legitimacy of Conservative Jews, the refusal of the Israel supreme religious authorities to accept divorce decrees written under the supervision of Conservative rabbis has greatly emboldened American Orthodox rabbis in their systematic campaign to derogate the rabbinic competence of Conservative rabbis.

It is being noted in London that the announcement of the R.C.A.'s personal date registry was timed to coincide with Chief Rabbi Unterman's visit to the U.S., as a stratagem to create a climate in which it would be virtually impossible for the Orthodox spiritual heads of the Conservative Jewish Theological Seminary of America to confer with him.

Experts on the present tug-of-war between the Orthodox and the non-Orthodox point out that while Chief Rabbi Brodie's melancholy "victory" aroused little interest here, it inspired greater militancy in the Orthodox camp.

REFORM KULTURKAMPF

Last November, before the biennial convention of the Reform Union of American Hebrew Congregations, the Union's executive vice-president, Rabbi Jay Kaufman and Rabbi Alexander Schindler, its director of education, strongly advocated the early establishment of Jewish day schools under Reform auspices. Ever since, the Reform movement has been divided, though not split, into a camp of day school supporters and day school opponents.

At the recent convention of the Central Conference of American Rabbis, both sides were engaged in spirited lobbying. While the opponents of Reform Jewish day schools made the most of the alleged character of such schools and the implicit abandonment of "the basic democratic aspirations of Reform Judaism" contingent upon Jewish educational separatism, Rabbi Kaufman argued that he and Rabbi Schindler "favour the establishment of private schools sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform religious instruction."

As for the argument that such schools would segregate Jewish children from the non-Jewish, Rabbi Kaufman replied that since public schools are "neighborhood affairs" and Jewish residential segregation is a fact, very many public schools are "de facto' Jewish in their enrolments. As an example, he cited the case of Rabbi Schindler's daughter, who last year attended a public school in Newton, Massachusetts, "and all of the children in her class, barring not even one, were Jewish."

Among Reform rabbis opposing Jewish day schools—for the time being the majority—are Rabbis Solomon B. Freehof, Albert G. Minda, and Julius Mark.

The Reform eagerness to raise the standards of Jewish education is a result of the generally admitted failure of supplementary afternoon and Sunday Jewish schools to achieve even moderate success. Chastened by the Jewish illiteracy of American Jewish youths, the Labour Zionist Organization, too, has joined the ranks of the Jewish day school proponents. At their 60th Anniversary Convention, the Labour Zionists adopted a resolution calling for the setting up of a foundation with large funds to open Jewish day schools under their auspices.

Thus far, "all" Jewish day schools are locally financed, frequently at great sacrifice by parents. Observers note that while national Jewish educational bodies can provide impetus and direction for Jewish day schools, their budgets must depend on local communal funds. Many Jewish Federations and Welfare Funds make allocations to their local Jewish day schools. While, with a very few exceptions, these allocations are token contributions, supporters of the day school idea feel encouraged now at the increasing response.

"YINGLISH"

There is a new word to be added to the "Dictionary of American English" — "Yinglish.' Copyrighted with the U.S. Patent Bureau by Jan Bart, a singer specializing in "Yiddish Swing," the word denotes Mr. Bart's "Yinglish" version of old and new Yiddish songs.

"Yinglish" is indicative of the current fashion of the avant - garde and pseudo-smart set to season their speech with what they think to be Yiddish expressions but for which "Yinglish" seems an apt designation.

ISRAELI THEME AT BETH SHOLOM BAR MITZVAH

Israel was the theme of a beautiful and meaningful Bar Mitzvah reception attended recently by approximately 400 relatives and friends of Fred and Bebe Ganz. Their son, Russell, was the Bar Mitzvah boy, and the unusual reception took place in the Gerald Schwartz Memorial Auditorium at Beth Sholom Synagogue at the end of June.

Tables were identified by the name of a city, town, village or kibbutz in Israel. Individuals were placed at tables where there was a relationship between themselves, or their families, or their families, with the name of a locale in Israel. Symbolically, a guest was placed at a table called "Or Yehuda" where the family had paid for the construction of a synagogue, another guest was placed at a table called "Petach Tikvah" where the son and his family had taken up residence. There were others at a table called Elat where the family had endowed a recreation centre, and so forth.

Mr. & Mrs. Ganz inscribed Russell in the Golden Book of the Jewish National Fund at its Headquarters in Jerusalem. The Bar Mitzvah cake was in the form of a ship, beautifully finished in blue and white, bearing the name "S.S. Russell Shalom".

Each family or individual attending the reception received a Jewish National Fund certificate, advising them that in their honour the host family had planted a tree in Israel on the occasion of their son's Bar Mitzvah. This innovation was enthusiastically and gratefully received.

It was an evening long to be remembered by all those present and the ceremonies and symbols no doubt will be emulated by families planning Bar Mitzvahs in the future. Bar Mitzvah receptions and dinners conducted in this manner strengthen ties between Israel and Jews in the Diaspora and leave indelible impressions, not only on the adults, but most importantly also on the Bar Mitzvah and his contemporaries.

NASSER TO VISIT BONN

Bonn, (JCNS) — Informed political circles here are convinced that President Nasser will visit West Germany in 1965. According to Cairo reports, the Egyptian Government regards the recent press statement of Professor Ludwig Erhard, the Chancellor, as an informal invitation.

Professor Erhard said his Government would welcome a visit by President Nasser if he decided to include West Germany in a European tour. It is believed here that President Nasser is determined to accept the offer and that the West German Government will gladly use the opportunity to discuss German-Arab relations.

SYNAGOGUE OPENS

HEBREW MEN OF ENGLAND HOLD FIRST SERVICES IN NEW BUILDING

The Hebrew Men of England Congregation moved into their new building at the corner of Bathurst and Viewpoint Sts., on July 15, and their first Sabbath Services are to be held this weekend.

The move marks the first time that the congregation has held services in its own building since their synagogue on Spadina Ave., burned down five years ago. This will also mark the first time in over five years that the Congregation will be holding their High Holiday Services in their own synagogue.

BROTHERHOOD FOUNDED

Earlier this month, 40 members met at the home of Samuel Gwartzman to organize a congregation brotherhood.

The meeting formulated the purpose and duties of the brotherhood as well as some basic and fundamental ideas for future undertakings. An executive "pro tem" was selected to execute the brotherhood affairs until elections can be held in the Fall when regular synagogue elections are held.

Selected for President was Sidney Himel, vice-President Ray Dodkin, Secretary Isaac Goodman, Treasurer Moe Mandel, Liaison Dr. John Goldberg.

One of the first duties of the Brotherhood will be the arrangement of a Dedication ceremony for late fall. The date is not yet being disclosed because of a very elaborate program being organized which congregation spokesmen promise will be "completely different from any that have been held in this city."

QUEEN'S SECOND COUSIN TO MARRY ISRAELI

Jerusalem, (JCNS) — Lihu Ichilov, 26, of Petah Tikvah, is due to marry Miss Jennifer Bowes-Lyon, 20, in his native town at the end of August, his parents, also born in Petah Tikvah, announced here last week.

Jennifer is a second cousin once removed to Queen Elizabeth and the daughter of Hubert Bowes-Lyon and the former Miss Fay N. Jacobs, of South Africa.

Lihu works for the Israel Citrus Marketing Board in London and the couple, now in Israel, is returning there after the wedding.

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RUMANIAN ATTITUDE TO JEWS THAWS

PARIS (JCNS) — Jewish leaders in France are pleased at signs that the attitude of the Rumanian authorities is changing towards the big Jewish welfare organizations

Signs of this have become apparent at the same time that Bucharest, ever since refusing to publish the Suslov report on the ideological conflict with China, has shown itself increasingly independent of Moscow.

The Rumanian official press recently reported the participation of Charles H. Jordan, the Director-General of the American Joint Distribution Committee, in the unveiling of the Treblinka memorial in Poland.

At the end of June a medical representative of the "Joint", in response to an official invitation, spent a week in Bucharest taking part in a conference inquiring into the pathological consequences of Nazi persecution and concentration camp conditions.

These and other indications are taken to show that Bucharest is no longer ready to follow Moscow in an attitude of suspicion towards Jewish welfare organizations.

DR. GERALD GREENBAUM

toronto doctor wins fellowship

Off to London, England, is Dr. Gerald H. C. Greenbaum of Toronto to take further training in child psychiatry at Maudsley Hospital under the direction of Sir James Paterson Ross. The 31-year-old medical man has been awarded a Queen Elizabeth Fellowship for research on children's diseases.

The award was one of a total of six throughout Canada, three to Toronto residents. One of the other two Toronto recipients was Murray Freedman, 27, who will pursue studies in the field of immunology in the Heart Research Laboratories at the University of Minnesota under the direction of Professor R. A. Good.

HUMAN RELATIONS

Courting Lady Luck

DR. ROSE N. FRANZBLAU

QUESTION: My son is 28 and has been married for seven years. His wife is a lovely girl whom we all love dearly. They have two wonderful children, a comfortable, almost luxurious life with a beautiful apartment and full-time maid.

My son works in my husband's business and earns a good living. In spite of all this he is greatly envious of some of his friends who are wealthy. He is constantly on the lookout for "get rich-quick deals," is exhilarated and excited when a likely project is in the air. As is bound to happen, these deals always fall through, sometimes with a cash loss. He then becomes depressed and has severe abdominal pains. X-rays show nothing organically wrong except an inflamation or infection.

He had the first of these attacks when he was in college, which he quit after two years. He has no particular interest or hobby. He is chronically tired and sleeps for hours in his leisure time, even during the day.

ANSWER: The retreat into aches and pains when challenged or disappointed is characteristic of the behavior of a young child. Then, instead of reprimands, sympathy is evoked. Whenever some event or association later on evokes the old childhood pattern, the individual reverts to this type of physical response to psychological anguish.

* * *

Boys who have such a pattern of reaction usually admire their fathers greatly and would like to emulate him, but they also see him as a great and powerful figure who stands in the way of their success. Unable to compete, they either want to take everything away from the successful father or they wish to get the father out of the way, so they can inherit the fruits of his successes.

This can extend to a wish for exclusive attention from the mother ,which adds to his guilt. He then transfers his wish to be especially given to onto "Lady Luck." He can woo and court this ephemeral lady without feeling that he is taking away another's possession. When he fails, he reasons that Lady Luck simply doesn't love him enough yet, so he gives himself and her another chance.

When he loses, as he usually does, he becomes penitent, pleading for another chance — but this time from his wife. Or he may punish himself by becoming tense and ill, or by withdrawing into silence or sleep.

Although your son undoubtedly appreciates the good life he has working for his father, he may still resent greatly that now, grown, with a wife and family of his own, his father is still his boss. His envy may not be so much of his successful friends, as it is of the successful father. When he makes these deals on the side from which he hopes to make a great deal of money, he may be acting out a wish to leave his father and his father's business and be successful on his own. What makes the situation even more conflicting is that the working arrangement is really a good one for him and he knows it.

* * *

There is no reason for him to continue to suffer as he has done for a long time. The psychological difficulties associated with this problem can be worked out in psychotherapy. The fact that he has a good family life and is happy with his wife and children offers a good prognosis.

The father should handle this matter. In a man-to-man discussion with a father, a son would feel freer to avail himself of such help. An increase in pay, which your son may well deserve, could take care of this worthwhile expenditure.

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Y.U. CONDUCTS UNIQUE EDUCATIONAL PROGRAMS

Yeshiva University, of New York is sponsoring four unique educational programs for over 1,000 teenagers during July and August — providing opportunities for advanced study in the sciences and Jewish learning and tradition for youth from all parts of the United States and Canada.

Included are: the National Science Foundation Summer Training Institute in Bio-Medical Sciences, an Israel Study Tour, Torah Leadership Seminars, and a summer camping program for youth.

SCIENTIFIC RESEARCH ON TAP

The National Science Foundation is sponsoring the Summer Training Institute in Bio-Medical Sciences, designed to encourage talented high school juniors to pursue careers in scientific research.

Twenty-five selected students are working on biomedical projects similar to those now being conducted at Yeshiva University and other institutions during the eight-week program ending on August 28. Under the direction of Dr. Moses D. Tendler, associate professor of biology, they will be responsible for completing a particular phase of an experiment.

In previous years, participants have reported their findings to several of the leading scientific and research group conventions at the conclusion of the program.

The eighth annual "Summer in Israel" Study Tour is currently being conducted by the Youth Bureau of the University's Community Service Division and will end on August 21.

The tour enables a selected group of 107 young men and women of high school and college age from nine states of the United States and Canada to tour Israel and participate in study programs under the leadership of members of the University staff.

The Youth Bureau is also sponsoring two Torah Leadership Seminars in August, one in Canada Camp Moshava, at Ennismore, Ont. which will accommodate 200 youngsters, from August 25 through August 31st.

The seminars will offer teenagers a week of experience in traditional Jewish living, with programs in Jewish studies, leadership skills, land and water sports, directed by members of the University staff.

Over 400 youngsters, ages 8 through 17, are attending the Community Service Division summer camp, Camp Morasha, in the Pocono Mountains of Pennsylvania. The University operates the camp which is owned by the Metropolitan New York Commission on Talmud Torah Education and co-sponsored by the Yeshiva University Synagogue Council and Yeshiva University Rabbinic Alumni.

The camp offers an eight-week educational program in Jewish living coupled with outdoor camping experience in an environment where traditional Judaism is the natural way of life, the Hebrew language is the natural medium of expression, and the study of the Torah is an integral part of the daily summer program.

INTEREST IN JEWISH LIFE INCREASING

A steadily rising surge of interest in Jewish life is evident in nearly all Jewish communities, according to a recent report from the files of the Merkos L'Inyonei Chinuch, the educational arm of the Lubavitcher movement.

This information, which contradicts many current beliefs, comes from reports submitted to the Merkos L'Inyonei Chinuch by their many representatives who visit Jewish communities during the summer months.

A REGULAR THING

For fifteen years now the Merkos L'Inyonei Chinuch has been sponsoring Torah tours during the summer months for senior students of the Lubavitcher Yeshiva in New York. This year, as in past years, more than one hundred of these students will have visited around 250 Jewish communities throughout the United States, Canada and Mexico during the months of July and August.

The young rabbinical scholars, travelling in teams of two for periods of approximately three weeks, visit rabbis, Jewish educators, institutions and communal leaders, and members of the Jewish community at large, to help further Jewish education in Jewish schools and homes.

A Merkos movement claims that the spiritual warmth spread by their emissaries, coupled with the variegated Merkos educational literature which they disseminate, have uplifted many Jewish individuals and numerous Jewish communities.

Though much has been said in recent years by various groups about the need to establish a sort of Jewish "peace corps" or "Torah corps", continued the spokesman, little has actually been done. However, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, world leader of the Lubavitcher movement, established his own "peace corps" more than a decade ago and has since sent numerous representatives and field workers to take up residence and establish offices in countries located on all the continents of the world. These summer missions on the part of the young and spirited Yeshiva students are a "Torah corps" in their own way, who bring the word of Torah to countless Jewish people with encouraging success.

GERSHON AVNER TO SPEAK AT MACCABIA JAMBOREE

His Excellency Gershon Avner, Israel's Ambassador to Canada, has accepted an invitation to address the participants at the first annual "Maccabia Jamboree", to be held at Fitzroy Harbour Provincial Park, Aug. 3rd — 7th.

Approximately ten camps, some affiliated with the Zionist movement and some independent, will each send twenty-five participants to the Jamboree, which will be organized on a scouting basis. The campers will live in tents and prepare their food over open fires. The program will consist of competitions in sports and scouting, as well as numerous discussion sessions.

Saul Panofsky of the Youth and Chalutziut Committee, coordinator of the Jamboree, says that plans are progressing very nicely and the Jamboree promises to be a great success.

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TISHA B'AB

JEREMIAH & THE MODERN WORLD

On the ninth of Ab, the Sages of Old tell us, the Redeemer will appear. And this day of Jewish mourning, commemorating the greatest calamities in our history — the destruction of both Temples and the expulsion from Spain — will become a day of rejoicing, the merriest of festivals.

However, it has yet to come. Despite the fact of Jewish sovereignty in a part of the historic homeland of the Jewish people, Tisha B'Ab still is a day of fasting, second only to Yom Kippur, according to the halakhic definition. It culminates the three-week-period of mourning which begins on the 17th of Tamuz when, according to tradition, the first siege of ancient Jerusalem, leading to its destruction, began.

Many among us ask: why should we continue to observe Tisha B'Ab, to mourn the two Commonwealths of Old, to recite the lamentations of Jeremiah, when we have lived to see the sign of new Jewish independence in the Land of the Fathers?

However, the healthy sense of the traditional Jew reminds him to observe the symbol of Tisha B'Ab at a time when the world seems to be on the brink of a catastrophe, when the nuclear sword of Damocles hangs over mankind.

It is a deep-rooted belief of the Jew that, though the Redemption and the Redeemer may be a Jewish dream — the passionate longing of our people — yet this dream is liberation of and peace for the entire world — all humanity, not only the Jew.

Our Messianic vision is not the redemption of our people solely, but of mankind reborn. That is why Tisha B'Ab still is of actuality.

NU? WHEN?

HERZL'S SURVIVORS

It is gratifying to see Herzl commemorated in his birthplace and in the presence of representatives of the Government. It is a sign that Communism need not be inherently anti-Zionist and that the patterns imposed on the Soviet Union and Eastern Europe may not last indefinitely. It would be treating the Hungarian authorities with less seriousness than they deserve if it were not pointed out that while honouring Herzl's memory they are less than generous where the practical implementation of his ideals are concerned. When Mr. Sos, the community leader, visited London, England, eighteeen months ago he assured Jewish spokesmen that the matter of reunification of families was being given sympathetic consideration and that he would impress upon the authorities the importance ascribed to it in London immediately on his return. Since then absolutely nothing has been done. By validating Mr. Sos's assurances the Hungarian authorities would do more than anything else to honour Herzl's memory and enhance their own reputation.

EBAN SUMS UP ESHKOL'S FIRST YEAR

ISRAELI DIPLOMACY SHOWS FLEXIBILITY

"A process of continued progress across a very broad front" is how Abba Eban, Israel's Deputy Prime Minister, summed up the first year of the Eshkol administration in an interview in Tel Aviv with Francis Ofner, the JCNS correspondent.

Speaking of the "detailed re-examination" of foreign policy undertaken by the Eshkol Cabinet, Mr. Eban emphasized that "re-examination is not the same as revision." Nevertheless, it led "in some cases to a new approach in similar directions."

The limitations of such "a new approach" were established by the Arab attitude which "does not allow a radically new estimate of our defence priorities." Despite these limitations, he stressed, Israeli diplomacy is at present "being pursued in a style and spirit congenial to the changing times."

NO RESPONSE

Casting a glance to the future, Mr. Eban anticipated "a greater diversity in Arab attitudes towards Israel," though he saw this as a "long-term prospect, at best." He singled out Jordan, Lebanon, Iraq and Yemen as countries which were "no less menaced than we are by Nasserist ambition." He felt that "the Arabs must be growing sceptical about the official doctrine of Israel's submergence," since "the stream of events was not moving in that direction."

Noting that the Arab governments "have not responded yet" to Israel's repeated peace calls, Mr. Eban rejected occasional domestic criticism that the Eshkol government was overdoing its peace initiative. "To advise Israeli diplomacy not to proclaim its peaceful vision is similar to advising a commander in the field not to use his most effective weapon," Mr. Eban thought. Every government in the world which supported Israel "does so because our case rests on the vision of a peaceful future while the Arab doctrine envisages war."

RELATIONS WITH RUSSIA

Asked whether the Eshkol Cabinet's efforts to introduce a new trend in relations with Soviet Union had borne any fruit, Mr. Eban commented: "It is too early to reach conclusions. Every farmer knows that you don't see fruit until some years after the planting. There is certainly nothing to be gained by writing off the prospect in advance."

Mr. Eban emphasized the progress made in relations with non-Arab countries of the region. "Everything that has happened recently in our relations with Turkey, Iraq and Ethiopia has been in a forward direction. I cannot be specific. I will only say that Israel is cut off from the Arab world but is not isolated in the Middle East."

As for the domestic scene, the Deputy Prime Minister rejected claims by some critics of the Eshkol government that the internal situation was either 'static' or 'deteriorating'. He viewed recent strikes and go-slows as "serious enough" but pointed out that most West European countries "have had much more acute, prolonged and serious labour troubles in the past five years."

Asked about the Histadrut's somewhat waning influence over the rank and file of the worker, Mr. Eban said he "would like to see the Histadrut's discipline reaffirmed."

THREE MAJOR ACHIEVEMENTS

He listed the three major achievements of the Eshkol government on the domestic scene as: the progress made with the National Water Carrier; the project for the development of Galilee and the first tentative acceptance of the principle of voluntary arbitration in wage disputes. Mr. Eban recalled that this last point was first suggested by Mr. Ben-Gurion in 1960.

As for the changes introduced by the Eshkol government among Israel's Arab population, the Deputy Prime Minister stressed particularly the greater freedom of movement permitted in Arab-inhabited frontier areas. Contrary to the predictions of opponents of such a relaxation, Mr. Eban said, Israel's "security has not suffered, and our position of principle has been enhanced."

BISHOPS LIKE "BRITISH" KIBBUTZ

Tradition often dies hard. In Talmudic times the site of Kibbutz Lavi was a regular stopping-point for members of the Sanhedrin when they journeyed from Tiberias to Zipporia.

Today the kibbutz is so popular with tourists that it has just built special flats for visitors and is now planning a separate dining-hall for their use.

A JCNS reporter learned this from Mr. and Mrs. Ephraim Kritzler, members of the kibbutz almost since its inception 15 years ago, who are on a private visit to Britain.

Lavi, they said, has a two fold appeal to British tourists. Non-Jewish visitors — who have included two parties of bishops at the close of the Ecumenical Council — chose it because of the lack of a language-problem (most of Lavi's settlers originally came from Britain), and Orthodox Jewish tourists go there because they can rely on being served with kosher meals.

At the moment there are 120 adults and 110 children at Lavi but, apart from the hundreds of tourists, the kibbutz has a constant shifting population of members of youth movements.

It houses at present an ulpan with 42 residents from a number of countries.

The Bachad Fellowship is contributing a new wing, equipped for vocational training, to Lavi's primary school, in memory of Mr. Herbert Laster, a leader of Bachad and B'nei Akiva in England, who died in the Israeli aircraft shot down over Bulgaria nine years ago.

How does a kibbutz of British origin differ from its fellow kibbutzim?"

"Our children," Mrs. Kritsler said, "are better disciplined than Israeli children usually are. All our visitors comment on it.

"They also know a great deal about the English way of life and the problems of Anglo-Jewry — the 'Jacobs controversy,' for example, which aroused a great deal of interest. They listen to our conversations with English visitors, the 'Jewish Chronicle' is read regularly in our kibbutz and we send so many letters to England that we spend twice as much as any other kibbutz on postage."

THE WORLD OF MODERN JEWISH LITERATURE

"jewish, all too jewish" — what does it mean?

By L. D. Abrahams

When a highly thought of book critic goes completely overboard about a novel, it is a fair guarantee of the novel's worth. If the novel happens to be a writer's very first, it then becomes important news. It may also, however, give cause for high controversy in which some pretty fundamental conflicts of views and attitudes emerge.

Such has been the case recently when Stanley Edgar Hyman, senior book critic for "The New Leader", a leading journal of educated opinion in New York, went overboard about a first novel entitled "To An Early Grave" by Wallace Markfield (Simon & Shuster, 255 pp. $4.50). It is a book about New York Jewish intellectuals. And it is very irreverent, very bawdy and offers a very dubious picture of its characters, all Jewish. Critic Hyman describes it as "broad satire, wonderfully funny and mean."

Not all that funny, however, was the headline given by "New Leader" editors to the Hyman review article — "Jewish, all too Jewish." One reader, in fact — David L. Hurwood of New York — found both the book and the Hyman review mean, all too mean. His letter reprinted below, is a most inspiring document of Jewish pride and is offered here as a counterweight to the unbridled Jewish anti-Semitism that has apparently come to dominate the themes of modern novels by talented Jewish writers.

The only introduction that Hurwood's eloquent letter needs is the information that 'To an early grave' deals with one Sunday in the life of Morroe Rieff, during which he and three other friends of Leslie Braverman, a gifted writer dead at 41, attend Braverman's funeral in Brooklyn. The rest is apparent from Hurwood's scathing and inspiring letter, as follows:

Dear Sir:

I am surprised to find that The New Leader would, first, print so gleeful and sophomoric a piece as Stanley Edgar Hyman's review of Wallace Markfield's "To An Early Grave" and, second, imply that this was a true portrait of American Jewry by permitting it to be entitled "Jewish, All Too Jewish."

No one was surprised that in the propaganda of Joseph Goebbels Jews were portrayed exclusively as obscene, immoral, repulsive types. And when they are pictured today, in the Ukrainian hate book, "Judaism without Embellishment", as cheats and hypocrites and greedy materialists, again no one is surprised. But when a hardly less distorted and biased picture of them is presented in 1964 in America by gifted writers who are not in the pay of a propaganda machine directed to the public humiliation of a people, one is not only surprised but angered. And that a magazine of your standing should give this libel sanction by allowing it to be termed "Jewish, All Too Jewish" is inexcusable.

What is the compulsion that leads writers like Markfield and Hyman to see Judaism only as an object of contempt and burlesque, and Jews only as rogues and comics to be mocked and caricatured? What, indeed, does this new breed of writer, now all the rage, portray as "Jewish, All Too Jewish"? A world of erections at funerals, rashes on penises, middle-aged women knocked down to expose their vaginas, sexual orgies on Yom Kippur, "dirty, tirelessly promiscuous" little fat Jews, and brats screaming "you bastard" at their rabbi; a world of lechery, deceit, materialism and vulgarity, in which half the people behave with the cynicism and immorality supposed to be the hallmark of the modern sophisticate and the other half are ghetto stereotypes; a world in which the characters are aberrations, grotesque puppets jerked this way and that to the amusement of their gifted and clever but soulless authors and the giggling approval of their authors' fans.

Is this all there is to Judaism and to Jews? Is there not some redeeming feature of grace or beauty or dignity to offset the tawdry prospect? Now let it be said that the Jews are not all paragons and angels. They are, after all, flesh and blood, and writers before the present crop wrote with gusto and humor of the "schlemiels" and "schnorrers," the rascals and sinners among them. But when Sholom Aleichem or Peretz, or Israel Zangwill or Louis Golding wrote of their people, they wrote with compassion and love: They laughed with them, not against them, and above all they recognized and they declared that the "schlemiels" and "gonifs" were not the totality of the Jewish people—there were saints among them too. There is vulgarity to be found in American Jewish life, and it should be kidded and satirized and even chastised. But to move it to stage center, and throw in obscenity and promiscuity and all the other smut, and say "This is Judaism in America"—that is the dishonesty of these writers today, and you are party to it.

It they delight in writing about adulterers and women of "ready horizontality," can't they just be adulterers and sluts? Why must they be specifically **Jewish** adulterers and sluts—and **Jewish** pornographers, and **Jewish** this and that ad nauseam. Surely the Jews in America are, if no better than their Christian compatriots, at least no worse. But look in this literary wasteland for the decent, reasonably moral Jew, a Jew of some dignity and self-

(Continued on page 5)

ilse stanley's "the unforgotten": tale of horror with happy ending

Ilse Davidsohn grew up in Berlin. "It was a town big as the world, brutal as Hell, and sweet as the paradise in a child's book." The Davidsohn family—Ilse's father the new rabbi of the new temple—"lived on the well-groomed west side, near Kurfürstendamm" and Ilse's growing years were sheltered, "Protected by a wellrun home, a governess" and the wonder of the dazzlingly beautiful house of prayer.

Not that the rabbi's daughter was a meekly religious child. She tasted many faiths, savoured all. In a Catholic church she looked around and later reported of it:

"It was a beautiful, festive church, with hundreds of candles burning at the altars and pictures of the Madonna and child... I didn't understand the language in my temple, which they called Hebrew, and I didn't understand the language in this church, which as my governess told me later, they called Latin."

Theological Riddles

Nor did she understand why the parents of her Protestant schoolmate Anna and of her Catholic schoolmate Rose made such a fuss about faiths and about which little girls should play with which. She took this problem to her father the rabbi, who tried to explain to her about prejudice.

Those were the growing years. There were bright memories. Ilse got to see the Emperor—once from afar. Then once very close up indeed: when the Emperor came for the opening of the synagogue.

"I knew he had presented it with a ceremonial marriage hall constructed from the finest coloured tiles, made in his own special factory: a respectful gesture to his Jewish citizens." But it was "unbelievable" that Ilse personally would greet the Emperor and hand him a bouquet. Yet the little girl did.

She had no way of guessing then that many years afterward the incident of her meeting with her Emperor would save her from great danger...

"A Happy City"

The horror of World War I passed; there was the abdication of the hero of her earliest childhood; and Ilse Davidsohn turned to the new excitements of girlhood in postwar Berlin. "It was a happy and beautiful city. To me, the most beautiful city in the world."

Indeed, the reader of the chronicle of Ilse Stanley—nèe Davidsohn—finds her book quite the opposite of what it deals with. The story takes her, and the reader, through horror. But "The Unforgotten", which has been published this year in Germany, after a previous publication in the United States, has a built-in happy ending.

The happy ending is implicit from the beginning. Nobody with Ilse's vitality and warmth walks through shadows without lightening them. The writer encountered her personal valley of the shodow in the persecution and mass imprisonment of Hitler's dictatorship. But she made of even this a challenge.

Almost incredibly, Ilse became a rescue worker in the Nazi concentration camps. At the imminent risk of her own life, she saved hundreds of others. Once she avoided catastrophe by being able to tell a fascinated official of her childhood meeting with the Emperor. To summarise all her hair-rasing escapes would be to spoil her story.

"Startling Beauty"

Of that story, which rivals the most exciting fiction in its breath-taking qualities, George N. Shuster, past President of New York's Hunter College, says in a foreword to the book:

"I venture to say that no one will ever put this book down without being stirred to the core of his spirit by its very startling beauty, sincerity and breath-taking religious originality. It seems to me one of the great acted-out sermons of the time.

"...There are pages here telling about encounters with the Gestapo which Dostoyevsky would assuredly have read with awe. Others are so warmly human as almost to tug at the heart beyond that heart's endurance. Finally... our author closes with a dream which she is trying unflinchingly to realise."

The Bridge Builders

The dream, like the rest of Ilse Stanley's story of her life in two worlds—Europe and now America—is non-fiction. The rabbi's daughter, the former talented young German actress, and her husband Stanley have marked out a spot in New England from which to launch a new adventure against hate and prejudice.

What their group, the Bridge Builders, is trying to do for international friendship is also part of the chronicle of "The Unforgotten". This much can fairly be told: While Bridge Builders seeks to heal some of the wounds left by dictatorship and war, it is still more intimately concerned with fostering an international adventure of the heart.

The German translation of Ilse Stanley's book is "Die Unvergessenen", published this year by Verlag Kurt Desch, in Munich. Copies of the original English version, "The Unforgotten", are available from: Ilse Stanley, "Stanley Heights", R.F.D. 2, Laconia, New Hampshire, U.S.A.

buber on germans & jews

It will be some time yet before the present rift between German and Jew, one of the fruits of National-Socialism, is healed, before the legacy of guilt and indictment can be sublimated in intellectual collaboration of the quality embodied in a number of friendships and individual characters from Moses Mendelssohn to Martin Buber.

In his article "Das Ende der deutschjüdischen Symbiose" (1939) Martin Buber himself wrote: "In my intellectual contacts with prominent Germans I have always been surprised at how much we both have in common deep down, and at the profundity of our mutual understanding".

These speeches and articles cover the period 1903-1960, and incidentally include the now famous "Drei Reden über das Judentum" of 1911. The appeal is to Jews as well as to Germans, and all of them, even the ones that deal with specific political or historical questions, end in spiritual aspiration, with an invocation to God and an appeal to true wisdom.

In his short foreword Buber observes that his work "has served the struggle for Israel in a threefold sense: externally, where the Jewish community's right to exist was in doubt; internally, where Jewish groups disavowed the justification of Zionism; and thirdly — the most decisive struggle of all — with the warning that the only proper price of Zion was legality, [illegible] of nations."

Then there are the words addressed to the Jewish schoolchildren of Berlin in 1932: "Of all the losses suffered by the Jewish world during the last 150 years the most grievous is the extinction of a common tradition as something to cherish". This seems a remarkably apposite comment on the present condition of the German people.

In an article written in 1939, on the first anniversary of the great November pogrom of 1938, Germany is warned that by her treatment of the Jews she has "undermined the foundations of her own existence". Thanks are due to Robert Weltsch for his informative introduction, and to the Joseph Melzer Verlag for its enterprise in issuing this extremely comprehensive study. Martin Buber's wisdom, breadth of mind and keenness of perception invest his articles and speeches with an aura of authenticity.

Martin Buber: — Collected speeches and articles, with an introduction by Robert Weltsch. Joseph Melzer Verlag, Cologne.

SERMON FOR THE WEEK

VICTORY IN DEFEAT

For twenty centuries, without surcease, the Jew has mourned on Tisha b'Av for Zion — for the duplicated fall of the Jewish state and the destruction of the Temple.

Such sorrow remains unparalleled in the annals of humanity. The way of the world is to forget its failures and calamities. We tend to cushion the blows of misfortune psychologically: we call defeat betrayal, and glamorize nemesis as martyrdom. We find a bitter sweetness in tragic memories, but even these pass before long into oblivion.

The Jew alone, still obdurate, inflexibly stiff-necked in devotion as in rebellion, continues to mourn even in the consciousness of the radiant reality of Israel Reborn. Is such sorrow merely a pathological clinging to the dead past, a form of spiritual masochism?

Some years ago a Christian clergyman visited a synagogue, and witnessed a grief that embraced all the ages, tears that melted the barriers of time, prayers that stormed the very throne of God. He left a saddened but wiser man, murmuring: The people that remembers, with such agonized yearning, its ruined sanctuary of two thousand years ago will live to see the rebuilding of Zion. Unwittingly he was echoing the words of Disraeli: "A race that persist in celebrating their vintage, although they have no fruits to gather, will regain their vineyards."

Unerring Jewish instinct has decided to retain the memories of Tisha b'Av despite the burgeoning of our new national life. Other peoples make their triumphs, real or imaginary, the focal point of their commemorations. The Jew realizes that his defeats hold far more precious lessons for the future. Greece drew close to the truth when it learnt the fatal significance of a Pyrrhic victory.

But it was left to the Jewish religious genius to conceive the idea of redemptive defeat. With prophetic insight the rabbis declared that on the day of our greatest national calamity the Messiah — Manahem, "Comforter", is his name — was born; and only those who mourn for Zion shall be granted to see its restoration.

And so it came to pass. Yonder, in Israel, Menahem walks, with irresistible, cyclopean strides, along the radiant path of Geulah. Wherever he treads in mystic might, the desert dons a verdant garb, the ruins rise from the ashes of their destruction, and new, undreamt of life courses through the veins of an ancient land and renews the youth of an ageless people. Such is the miracle of Tisha b'Av — the mother of redemption.

ACCUSED NAZI MISSING

COLOGNE (JCNS) — The West German police are searching for Kurt Wiese, 49, a former Nazi officer, who has been missing from Cologne since May 25.

Wiese, who had been charged with complicity in the mass murder of Jews on the eastern front during the war, was arrested in October, but later released on bail. Informed circles believe he has fled from Germany.

MAYOR OF MONTREAL WELCOMES FORMER CHIEF-OF-STAFF OF THE ISRAELI ARMY—BIENVENU: General Yaacov Dori, President of the Technion - Israel Institute of Technology, Haifa, Israel, signs the Guest Book of the City of Montreal during a recent visit sponsored by the Montreal Chapter of the Canadian Technion Society. General Dori, former Chief-of-Staff of the Israeli Army during the War of Liberation, discussed Technion's progress and plans for the formal dedication of the Canada Building October 1st in Israel. Hosts during the General's visit were Alfred N. Miller, President of the Montreal Chapter and a member of the International Board of Governors of the Institute, and other members of the Montreal Chapter. Looking on are, left to right: Samuel Bronfman (also a member of the Board of Governors of the Technion), Mayor Jean Drapeau and Alfred N. Miller.

CONCENTRATION CAMP PAINTINGS SHOWN

London, (JCNS) — Eighty six pictures — painted in the concentration camp town of Terezin, Czechoslovakia, by four Jewish artists (all of whom perished), hidden by their fellow-prisoners and now borrowed from the Jewish Museum in Prague — will be making the rounds of British art galleries for the next three years.

The exhibitions have been arranged by the inter-party and inter-denominational Lidice Shall Live Committee, of which Sir Barnett Stross, M.P. is the chairman.

The first public showing of the exhibition is now taking place at the Ben Uri Art Gallery here. It was officially opened by the Czech Ambassador to Britain, Mr. Zdenik Tihlik, in the presence of a large gathering which included 24 Members of Parliament and Dr. Vilem Benda, the director of the Jewish Museum in Prague.

The Ambassador recalled that Terezin had been "a show place" among the Nazi concentration camps to fool the Red Cross about their character. Most of the 200,000 Jewish men, women and children of Theresienstadt never came out alive. Among the martyrs were the four Czech Jewish painters — Bedrich Fritta, Karel Fleischmann, Otto Ungar and Peter Kien — who had paid with their lives when their captors had discovered their work, all done in captivity. Although most of their work was confiscated and destroyed, some of it was rescued by fellow-prisoners.

"Jewish, All Too Jewish"

(Continued From Page 4)

respect, adjusted to his American life but proud of or at least mindful of his heritage—look for this normal, ordinary, real American Jew and you look in vain.

You look in vain, also, for some hint of the legacy to which the Jews in America are heir. Who are these Jews after all? Descendants of a people who gave to Western man the vision of the One God, who gave him the Book, the Sabbath, prayer, the inviolable dignity of the individual. Their prophets wrote "Let justice well up as waters and righteousness as a mighty stream," and "Proclaim liberty throughout the land." Let it be remembered, too, that untold numbers of Jews lived by these precepts and were hated by despots and demagogues because of it—and slaughtered by them. But where in all this clever, facile writing is there some hint of the decency and self-respect and idealism to which this legacy should give rise? Nowhere. The picture is all degradation, cheapness, immorality, and your title says to the Christian world "It's too bad Jews are this way, but alas this is exactly the way they are."

What, in heaven's name, is this "New York Jewish intellectual world" which your authors have concocted, in which women are "insignificant, instrumental housekeeper-bedmates." "Accurate sociology" according to whom? If your reviewer is thinking of the women in his own "intellectual" circle, let him say so. I don't recognize in his characterization any Jewish intellectual woman I have ever known, least of all the one who bore me. And what is this "menorah" which is the excuse for a gibe at Jewish cemeteries? A symbol more ancient than the cross, and to sensitive Jews easily as sacred as the cross is to Christians. A symbol bound up with the words thundered from the firmament, Yehee Or—"Let there be light."

It may be noted that there was for half a century a beautiful New York Jewish intellectual magazine of art and literature and comment called **The Menorah Journal,"** edited by my father and described by Lewis Mumford as a magazine that "makes available an important stream of historic culture and contemporary thought, lacking which there would be a serious blank in the American mind." The Jewish intellectual life which centered about this magazine, which sparkled in our apartment when the elite of Jewish literature and art and scholarship from two continents gathered for teas or dinners — this intellectual life was as far removed from the spurious "Jewish intellectual subculture" of your writers as are mature adults from sniggering schoolboys.

Indeed, there is something distastefully juvenile about the whole exercise epitomized by Hyman's review. It is with almost embarrassing relish that he rehearses the dirty jokes of his admired author — jokes which, to use his term "broke him up". Reminds one somehow of simpering little boys in grade school who go into the rest room to giggle and slap their knees over some little bit of smut. Then there are broad hints of "all too Jewish" indecencies "unfortunately not synopsizable in this family magazine". Does your reviewer mean to imply that they are not fit for the ears of "you adult squares" but only "us cool kids?"

I am not a rabbi and not a saint or paragon. I like a good laugh and am not unhealthily defensive about being Jewish. I recognize that we have our backsliders, our foibles, and — in some circles — a degree of coarseness and ostentation that makes me wince. All of these are valid subjects for witty satire and for serious criticism. But wit and criticism tempered with some modicum of good will and sense of balance, and recognition that these shortcomings and these vulgarians are not all there is to Jewish life in America. It is when Jews are publicly stripped of all self-respect, all pride, all dignity, when they are indicted wholesale before their Christian fellow Americans as lechers and fornicators and contemptible characters of various kinds, that tears of pain and frustration come to the eyes of one who remembers the fallen, remembers the Jewish lads who died at his side in the War, and remembers his parents.

I think The New Leader should recognize that it has affronted the Jews of America by printing this kind of review.

New York City

David L. Hurwood

WHAT'S FOR ME?

By RUTHIE

My children are sneaky — but in a nice way.

When it comes to get new wardrobes, naturally, like all parents, we shop for them first. And they're so happy.

"You're the best Mommy and Daddy in the world."

"Of course we are — when you get your way."

"Honest, just buy us this and this and this and this, and we won't ask for another thing."

So they get this and this and this and this.

* * *

But — now it's my turn. Suddenly Anne, 16, becomes concerned.

"Mommy, please take me shopping with you. I'll help you carry everything so you won't be tired."

And unsuspecting Mommy replies:

A *ziess yuhr oif dir* (sweet year on you)."

* * *

First we go for dresses. Anne steers me to a department store.

"Look," I protest, "you know I'm allergic to large stores. I can't take the crowds."

"Don't worry, Mother dear, you sit; I'll find the dresses."

Nu, it sounds reasonable, so go argue?

We get to the store. Anne finds me three dresses to begin with.

"Mommy darling, try these on while I look for more."

It never dawns upon me to question her solicitude, nor why, all of a sudden, the endearment.

When I'm at my most defenseless, clad in a slip, she enters the dressing room holding high two beautiful size tens.

"But Ann," I sputter, "you know that's not my size."

Coyly she hints: "They're so pretty. May I see what I look like in them?"

Before I could barely answer, she's out of her own dress and in the other.

"Look, Mommy," with wide, innocent eyes, "it's perfect. Not even a hem to shorten."

So do I have to go into details? I shop for me and she gets a bonus.

And that's not all! I have other children too; why is one more than the other? So I wind up with three extras and a pair of slacks for Freddie.

* * *

Next, shoes. I get them. But, while trying on a pair, Ann sharply eyes the gold sandals in the window.

"Mother darling, they're the latest. Just let me see how they look on."

Naturally the salesman is quicker than my reply. Before I could think straight, Anne's prancing around in them.

"Arent's they the most?"

So for a measly seven dollars and a couple cents tax I should look like a cheapskate? Ann gets the shoes, and two more pair go home for the others.

* * *

Ned can't understand why I need more money, and the kids have put one over on me.

Something I may as well chalk down to experience.

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THE LYON'S DEN

By LEONARD LYONS

In August Igor Stravinsky is off to Tel Aviv, where he will introduce his new symphony, written in Hebrew. "Since the words are from the Bible," he said, "my printed instructions are that they are not to be translated."

Oliver Messel, the designer, mentioned that he'd known Diaghilev. Stravinsky said it was impossible, for Messel looks too young to have met Diaghilev. "I'm 60," Messel whispered to him . . . Stravinsky, on this, his 82d birthday, said to the designer: "Better to keep it a secret that you knew Diaghilev than admit that you are 60."

Luise Rainer studied Stravinsky, and said in admiration: "It shows you what happens when God goes through you . . ."

MUSIC NOTE: Jean Bach, who is a music buff, tried to get a ticket to see Maria Callas perform, in vain. She told Goodman Ace that she therefore had gone to see the Harlem Globetrotters. He asked her what was the score. And she replied: " 'Sweet Georgia Brown.' "

BOOK DEPT.: Alexei Adzhubei, Khrushchev's son-in-law and editor of Izvestia, has written an article for "The Great Ideas Today," an annual published by the Encyclopedia Britannica. Sen. William Benton visited Moscow and showed Adzhubei the galley proof of the article. Adzhubei thanked him and said: "You are my boss, since I write for you and you published the Britannica."

Benton stated that Adzhubei is a more successful publisher — with a circulation of 7,000,000 and earnings of $50,000,000 a year, all for the Soviet government.

SOCIAL NOTE: Cecil Beaton, now back in London, phoned Truman Capote and found the author weekending at the country home of a vastly wealthy family. "Oh, I do so enjoy being a guest of the very rich," said Capote. "They even have your laundry done for you, free."

MOVIES: John LeVien, who produced the Churchill biographical film, "The Finest Hours," next will produce a one-hour color film version of Sir Winston's tiny book, "Painting as a Pastime." It will start with Churchill's first painting, when he was dismissed from the Admiralty in World War I.

LeVien is producing the film biography of the Duke of Windsor, who abdicated as Edward VIII . . . Sir Herbert Wilcox is doing a movie about Edward VII. Buckingham Palace refused Wilcox permission to do some filming there. Two U. S. columnists erroneously stated that the Queen had denied permission to LeVien for his film on the Duke of Windsor.

The Duke read it and phoned LeVien, who stated that he hadn't even applied for such permission. "How could those columnists have made such a terrible mistake?" the Duke asked . . . "Easily, sir," the producer explained. "Edward VII, Edward VIII — that's just one number apart."

THEATER NOTE: Gielgud, who directed Richard Burton's "Hamlet," said that during the tryout he'd written long pages of suggestions to the star, at 5 p.m. By 8 p.m. Burton was performing them ..... Gielgud added, "For all he's been through, he shows no suffering onstage."

OF SCAPEGOATS AND THEIR FREEDOM OF CONSCIENCE

HOW GOOD SOVIET JEWS ARE SUPPOSED TO THINK

By DAVID LEVY

The recent report by jurists in Geneva on Soviet anti-Semitism confirms that Soviet Party officials are guilty of exploiting the latent anti-Semitic feelings of the Russian and Ukrainian masses in order to explain away the economic corruption that rages like a fever through the Soviet economy.

By now, nearly five decades after total governmental control has been firmly in the hands of the Communist Party, one would imagine that all traces of capitalistic behaviour had been stamped out. But not so. In fact, it seems almost as if they are increasing, now that consumer goods production has been stepped up and the legal distribution networks are caught in their own webs of incredible blunder.

A USEFUL PHRASE

Nevertheless, the euphemistic phrase "survivals of capitalism' to describe manifestations of non-Communist behaviour remains common currency in official propaganda. It is a phrase which implies that capitalist tendencies have almost, but just not quite, disappeared. It serves to maintain an essential fiction of Soviet life, but it cannot do the whole job. Practical methods must be employed as well as useful phrases, and one such method is to portray violations of Soviet laws against private enterprise and profit-making as aberrations from the healthy norm of selfless proletarian labour, dirt in the corners of an otherwise spotless house.

The most direct avenue to credibility for this method is to smear the dirt on the Jew. Economic corruption thereby appears not simply as un-Communist, about which the masses have few emotions, but as Jewish, about which they certainly do have emotions. The myth that money-grubbers are to be found exclusively among Jews reaps ready credence among them, as among the ignorant the world over.

In short, Jews are a great convenience, a tempting convenience, in arriving at an "explanation" of a very troublesome aspect of Soviet life.

SOLUTION BRINGS NEW PROBLEM

But in covering up for one embarrassment, Soviet officialdom has inevitably created another — the world outcry against Soviet anti-Semitism. Anti-Semitism, like non-Communist tendencies, is not supposed to exist either under the sublime guarantees of the Soviet Constitution. Here is where the Communist dilemma deepens, exposing an impossible duality in the Party's policy toward the Soviet Union's two-and-a-half million Jews.

On the one hand, anti-Semitism is a crime under Soviet law. On the other hand, there is a tacit understanding in the Soviet Union that Jews are not to be accorded a distinct, non-Russian identity. Thus it is that Jewish culture comes under a heavy cloud, and there is no doubt that the official aim is to obliterate it.

In short, total assimilation of the Jews is the goal.

Attacks on manifestations of Jewish culture, all the way from the Jewish religion itself to the mythical image of the money-grubbing Jew, therefore enjoy a quasi-legitimacy. They serve an ultimate end of "Communist construction."

AVOIDING A DIRECT STATEMENT

All the same, no high-ranking Soviet official has yet stood up and proclaimed that Jewish culture is a dead letter and that Jews must assimilate. The most they will say is that it is already happening; and no more interesting example of this approach is to be found among recent sources than a statement by an assimilated Soviet Jewess in the top-rated, liberal-leaning Soviet monthly literary journal "Novy Mir."

The statement was actually made by the woman Mrs. T. Motilyova, to a group of American women in the United States where she went on a goodwill tour with three other Soviet women (non-Jewesses). The important thing is that it appeared in print, as part of the writer's long account of her U.S. tour which appeared under the title "Twenty-six Days in the U.S.A." Here is a verbatim translation of the section in it dealing with Soviet Jews:

In Hartford, at an evening of the women's organization "Junior League", I was asked: "Could you tell us about the situation of the Russian Orthodox Church in the USSR?"

"In general terms, I can; but I must tell you, I am an atheist and a Jewess."

A gasp of amazement. How are these qualities reconcilable? Then more questions followed:

"You are an atheist? How is one to understand that? Since what age? And if you received a non-religious education, then when did your parents become atheists? And you assert that even under the Czars intelligent Jews were, of course, non-believers? How come?"

Among other audiences questions connected with the cultural life of Soviet Jews cropped up — Could they really read books in their mother tongue?

"They can," I said, "but let's understand each other. What is meant by 'mother tongue'? The magazine 'Sovietishe Heimland' is published in 25,000 copies. You can see issues of it at newsstands. In recent years a whole series of books in the Yiddish language have appeared — the works of Sholom Aleichem, Mendele-Moicher-Sforim, Peretz. But I suspect that not only I myself, not only my friends and relations, but even the majority of Soviet Jews prefer to read even these and other writers in the Russian language. In Czarist Russia there was a huge ghetto called "the pale of settlement". On the basis of the old Jewish life there even grew up a classic Jewish literature with its bitter humour. The October Revolution brought the Jews out of the ghetto — the former inhabitants of the pale of settlement dispersed themselves all over the country. We have gifted authors writing in Yiddish. But the majority of Soviet Jewish authors write in Russian, which is native to them. The works of Marshak, Ehrenburg and Kazakevitch form part of Russian literature."

"Does that mean you think that not only will the Jewish religion die out but that other differences between Jews and non-Jews will too?"

"I don't undertake to make predictions, but, in my view, the dying out of these differences is a natural and irreversible process."

"And do you assert that no anti-Semitism remains in the Soviet Union?"

"No, I don't assert that, just as I don't assert that we don't still have thieves, murderers, bribe-takers and slanderers. We have not yet finally dispensed with crime. We have not even made an end of what we call survivals of capitalism in the consciousness of people. The remains of nationalistic prejudices can still hide in the dark corners of the minds of backward people. But to the mass of our people such attitudes are foreign. And the very nature of the Soviet structure creates the preconditions for their complete annihilation."

WHAT IT ALL ADDS UP TO

It is obvious that the "right" attitude for a Soviet Jew today is to regard Jewish culture as a lost cause. And it should be said at once that this is an all-too-common attitude in the non-Communist world as well, if one is to heed the alarms sounded in the Jewish press.

But whether it is true or not is really beside the point. It is the freedom to pursue a Jewish life that is vital to Jews everywhere, even to those who choose not to pursue it themselves.

Even those Jews who consider total assimilation desirable have persistent doubts as to whether it is possible. And if it is not ultimately possible, then their own futures are linked with those of their observant and culturally active fellow Jews.

No government, no official brains trust, no political party can be absolutely sure that Jewish culture is a lost cause. Even Motilyova says "in my view." And as long as there is a reasonable doubt that Judaism is incurably sick — and, in my view, there is far more than a reasonable doubt — it is as criminal to condemn it to death as to hang an innocent man.

Mr. Levy is a student of the Soviet press.

Arad-Sodom road a vital link

Dozens of cars lined the new highway, as government officials, representatives of the Histadrut and the Jewish National Fund, Kibbutzniks and pioneer residents of Arad got their first taste of what Yigal Allon, Minister of Labour, termed "the road of roads in Israel."

Buruch Bassin, Director of the Department of Public Works, opened the ceremony with a few general remarks about the history or road building in Israel. "In the past three years," he said, "we have increased the number and length of roads south of Beersheba by 70 percent".

Plans for the Arad-Sodom Road were made according to serial photographs, and were executed by the Jewish National Fund, which had the equipment and know-how needed to overcome the difficulties of blasting through boulders and hills, and of coping with the steep 1000-metre drop over a distance of 26 kilometres. "The men of the JNF," Mr. Bassin noted, "are always the first to arrive in places where no human foot has yet trod."

Jacob Tsur, Chairman of the Board of Directors of the Jewish National Fund, recalled nostalgically the excitement of the planning stages, but turned with pride to the present and future importance of this new road, which, he said, "brings the Arad region into the scope of Israeli civilization."

Mr. Tsur emphasized that though the JNF's work is carried out in many other areas, the organization will continue to participate actively in the Negev. He was enthusiastically applauded when he mentioned that the JNF is considering the possibility of building a road from Arad to Massada, so that the general public will be able to view the ancient fortress.

Another JNF project is the planting of a 15 million-tree forest at the foot of the Hebron mountains, for residents of the northern Negev to enjoy.

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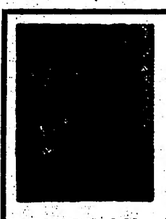

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SUMMER IN ISRAEL: Here are the eight Canadian youngsters participating in Yeshiva University's Eighth Annual "Summer in Israel" tour reported in the July 3rd issue of The Canadian Jewish News. Left to right are: Alan Fink of 31 Shelborne, Toronto; Sheila Sand of 2495 Major St., St. Laurent; Rosalie Miller of 5662 Durocher Ave., Montreal; Myrna Steinberg of 580 Fraser, St. Laurent; Harriette Pascal of 1791 Beech St., Halifax; Shoshana Lerer of 30 Camberwell Road, Toronto; Hyla Blumenfeld of 11 Grosvenor St., Toronto; and Ruth Levinson of 440 Daly Ave., Ottawa.

LIKE MOUNT EVEREST... IT IS THERE

BY MARILYN EISENSTAT

TALMUD STUDY AT B'NAI ISRAEL BETH DAVID

Early every Wednesday evening, eight chairs are placed around a long table in the library of a Toronto Synagogue. At the head of the table is a larger, more imposing chair. Gradually, the chairs are filled: one by a high school student who worries about his geometry; another by a university English major with an apparently fluent command of Aramaic; another by a French-language major; and another by the principal of a congregational religious school.

Our rabbi soon arrives, and as he seats himself at the head of the table and distributes eight familiar books, the room becomes perfectly still. Talmud class has begun.

This Talmud class is a project of United Synagogue Youth in Toronto. and is intended for teen-agers with a basic Hebrew education, an interest in Talmud, and not very much free time. It is held weekly at B'nai Israel Beth David Synagogue, under the leadership of Rabbi A. Pappenheim.

The people who attend the class have different backgrounds, varying interests, and probaby different reasons for studying Talmud. One of them might study Talmud because of an interest in Jewish law, another from a fascination with ancient Jewish life, another because of the appeal of the classical Hebrew and Aramaic languages, another from a flair for legal debate; and still another might study Talmud because, like Mount Everest, **it is there.**

I think that I have always thought of Talmud the way a sports enthusiast considers Mount Everest — eternal, majestic difficult, and accessible only to a chosen few. This feeling of awe, whether for a mountain, or for a mountain-like compendium of Jewish law, can yield three different reactions.

One can put off the challenge until some more opportune time in the future, which, of course, never materializes.

One can also compromise with a summary or aerial view, which saves time and energy, but also never captures the real grandeur.

Or else, one may attempt the rugged Everest, or grapple with Talmud's challenge, here and now. The first two attitudes ultimately fail. In our class, we try the here and now.

The immediacy of a concrete text, when we study Talmud, and the spirit of direct contact with such a massive work, gives our learning an enthusiastic rapport between teacher and student, the triumph of mastering even a small point, the healthy challenge of complexity, and the sweetness of two thousand year old wisdom. It is very refreshing in this day of spectator sports, instant entertainment and capsule book reviews to sit down and worry over a paragraph for an hour, to take one's time and explore all the possibilities of a situation, to digress into the shady paths of legend.

A little learning is not always a dangerous thing, if it is consistent, sincere and patient. Everest wasn't climbed in a day, and Talmud is rarely mastered, even in a lifetime. But these are hardly warning signals to keep away, to compromise, or to procrastinate. And that is why, every Wednesday evening, eight chairs are drawn up to a long table in a Toronto synagogue library.

- KEEP SMILING -

DILEMMA

In **shul,** a young man approached the rabbi. "Rabbi, maybe you can help me out. My wife just gave birth to a baby girl and I don't know after whom to name her."

Said the rabbi: "That's not hard to solve. You can name a baby after a mother, father, sister, brother, grandmother."

"But suppose they're still alive?"

"Well, then that's too bad."

PRAYER

Still in the Old Country, Sarah and Leah arrived at the synagogue for early morning services.

Sarah sighed: "God in heaven, give us a better year."

Leah prayed: "God in heaven, make my sister-in-law in America put on weight."

"Why do you say this?" asked Sarah.

"Because," answered Leah, "just about this time of year she sends me her old dresses. But they're always too small for me.'

FIGURE IT OUT

Beryl is always surprised how people can survive in our jet age. He doesn't wonder that most die young.

But Shmeryl insists otherwise. "Everybody doesn't die young. Look at all the old people around you.'

To which Beryl answers: "Sure. But they belong to a former generation."

RECIPE OF THE WEEK

WHITE FRUIT CAKE

1 cup butter
1 cup extra fine granulated sugar
5 eggs, separated
2¼ cups sifted flour
1 teaspoon mace
¼ teaspoon nutmeg
1 cup mixed diced candied fruits or peels
2 tablespoons red table wine
2 teaspoons brandy flavoring

Cream butter until consistency of mayonnaise. Add sugar gradually, then egg yolks. Cream until light and fluffy. Mix and sift flour and spices. Combine with fruits. Blend into creamed mixture. Add wine and brandy flavoring. Beat egg whites stiff and fold in. (This takes time, because batter is stiff). Turn into greased and floured 9-inch tube cake pan. Bake at 325 degrees F. for 1 hour and 15 minutes, or until done. Cool on rack. Frost and decorate, if desired.

Paul Vishny of Chicago has been named Chairman of the American Jewish Congress Commission on Jewish Affairs. The appointment, made public by AJ Congress President Joachim Prinz as his first official act following the organization's national biennial convention, was accompanied by an announcement that the AJ Congress would intensify its Jewish cultural programs and undertake a broad program of research studies on Jewish intermarriage, family life and family structure.

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"FORMULA FOR SUBSIDY"

HEADS EDUCATION DEFICIT DRIVE

Joseph Levine has been appointed chairman of the Steering Committee for the coming Jewish Education Deficit Campaign. In announcing the appointment, John D. Fienberg, president of the United Jewish Welfare Fund, which will conduct the campaign said, "A better and more logical choice could not have been made." He also noted that Mr. Levine had made Jewish education his special area of concern for many years and had participated in many previous fund-raising efforts in behalf of educational institutions. He also credited him with having played an important part in raising the Jewish education system in Toronto to its present stature.

As Chairman of the board of the Bureau of Jewish Education, Mr. Levine had a key role in writing the new "Formula for Subsidy" of nine all-day and afternoon schools which will benefit from the Jewish Education Deficit Campaign.

In accepting the chairmanship, Mr. Levine said his objective would be "to reach every Jewish family in the community, not only those who have contributed in the past to education deficit campaigns." He added, "We could not have built an educational system that is the envy of every Jewish community in North America without the wholehearted support of the entire Jewish population. I am sure that I can call on every section of the community to help make this drive a success."

Mr. Levine is president of the Associated Hebrew Schools, one of the largest Jewish schools in Canada with 2,500 students. He served previously for ten years as chairman of the school's Board of Education. A member of Shaarei Shomayim Synagogue, he is chairman of its Educational Building Planning Committee, and is a member of the Executive Committee and Budget and Finance Committee of the United Jewish Welfare Fund. He has been active for many years in campaigns of the United Jewish Appeal, and is a member of a number of religious and fraternal organizations.

The campaign will be a one-time drive to meet the current deficits of nine all-day and afternoon schools which are subsidized by the Welfare Fund. It is designed to pave the way for implementing the new Formula for Subsidy established by the Welfare Fund in co-operation with the schools.

JOSEPH LEVINE

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Jurists' report on Soviet Jews

(From Page 1)

study found. Attention is directed toward Jews, it continued, because the "primary objective of the Soviet policy is to divert attention from the real truth."

"The real truth is a veritable cancer in the vitals of ideology — capitalistic corruption even within the party and in local economic administration, and a spectacle of amazing fortunes made quickly," the report said.

The authors of the study saw only an indirect link between anti-Semitism in the Soviet Union and the attention given Jewish defendants by the press in cases of economic crimes. There is anti-semitism but it is not sufficient to warrant "an accusation of organized discrimination or persecution," the report stated.

"The religious difficulties faced by the Jews in the Soviet Union are in many respects shared by people of other religious faiths," it added.

The study went on to note, however, that there probably was some anti-Semitic prejudice at all levels of Soviet society. This, it continued, may be used by the authorities to render the widespread economic offenses unpopular.

MOST DANGEROUS FORM

The report said such a view would be the most charitable that could be taken of the anti-Semitism that seems to be a factor in Soviet policy.

The hope was expressed that Soviet authorities would realize "the real and grave injustices which must result from such a course."

"Anti-semitism," the report concluded, "represents the most dangerous form of racialism in the world; no question of expediency can ever justify its use as a political, social or economic weapon."

The study found that the concentration of both law and propaganda on the suppression of economic crimes evidenced a "serious moral malaise in Soviet society."

This, it noted, comes at a time "when the stage reached in postrevolutionary development of a Communist state should, in theory, have eliminated the kind of cupidity that has been rampant."

It is a "tragedy" that the Jewish people in Russia "have been made the scapegoat for the transgressions of those whose guilt it would be dangerous to make public," the report said.

CANTOR OR BAAL TEPHILOH WANTED FOR SMALL SOUTH WESTERN ONTARIO CONGREGATION. (MUST BE BA'AL KOREH, AND BA-AL TIKEOH AS WELL). AUDITIONS TO BE HELD THIS SUNDAY MORNING JULY 19TH AT 11 A.M. AT 150 BEVERLEY ST. TORONTO.

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TORONTO OBITUARIES

GRACE, Bertha. On July 6, late of 2601 Bathurst St.,
LACHOVITZ, Paula. On July 5, late of 31 Lippincott St.,
ROSENSTEIN, Adolph. On July 10, late of 916 Bloor St. W.,
SOLTHIE, Dental. On July 11, late of 8 Thurbridge Court,
STEIN, Jacob. On July 5, late of 80 Major St.

Services arranged by College Memorial Chapel, 331 College St.
CROZIER, Max. On July 13, late of Oshawa, Ontario,
ESTRIN, Nathan. On July 13, late of 236 Brighton Ave.,
GLASSMAN, Benjamin. On July 12, late of 2550 Bathurst St.,
GORDON, Ann. On July 11, late of 106 Oxford St.,
GRAFF, Sara. On July 7, late of 400 Glengrove Ave. W.,
KARABANOW, Dr. Abraham. On July 6, late of 9 Spadina Rd.,
LUNN, Samuel. On July 8, late of 30 Raglan Ave.,
SNIDER, Gertrude. On July 12, late of 40 Baldwin St.,
TEPPERMAN, Polly. On July 7, late of 270 Augusta Ave.,
TWEIMAN, Harry. On July 5, late of 476 Dundas St. W.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.
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